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there is no effect. If the apparatus ceased to move, we could not thence conclude that the *unseen power* had ceased to exist. It might be merely detached, and, with undiminished vigor, still be performing its functions, and even with its activity increased, by being rid of the attachments which had encumbered and retarded it.

The conclusion of Bain assumes that the "passing and repassing"—the movement—is itself the genetic cause to which there is no antecedent cause. He thus consistently puts it in the same category with those "accidental movements" and "random tentatives" of which he has before spoken.

NOTES AND DISCUSSIONS.

BERTRANDO SPAVENTA.

[The following interesting account of the Italian philosopher is translated from the columns of the "*Corriere Calabrese*," of March 2, 1883, by Miss Virginia Champlin for this journal.—ED.]

Bertrando Spaventa, whose loss we are now deploring, was born of parents in moderate circumstances, in 1817, in Bomba, a small town in Abruzzo Chietino. His early education was acquired in the seminary of Chieti, where he soon displayed great intelligence, and where, when quite young, he became a professor of mathematics and philosophy. He then went to teach in the convent of Montecasino, and, after a year or so, went to the Cava dei Tirreni, where he taught a long while in the college of the Benedictine monks. With his brother Silvio he joined those who worked for the political restoration of Italy, and, when they dispersed after the deeds of '48, he removed to Turin, where he lived until 1860, teaching philosophy. In this year he was made Professor of Philosophy in the University of Bologna, where he remained one year, and since 1862 he has taught theoretical philosophy in the University of Naples.

Having an eminently comprehensive intellect, he soon saw that a profound study of philosophy is impossible without a study of the history of philosophy, and, in order to be able to understand the greatest philosophers in their own idiom, he mastered not only Greek, but modern literatures—French, English, and especially German. Together with his brother

Silvio, who was also endowed with a great philosophical mind, he was enabled, before 1847, to make a long and serious study in Naples of German philosophy, and soon became aware that an extraordinary genius had appeared in Germany in the beginning of this century—one of those geniuses who, like Plato and Aristotle, are seen at long intervals of centuries. We refer to Hegel, who—through having systematized and simplified all branches of knowledge, through having understood by his own thought that of the greatest philosophers prior to him, showing them to be like planets more or less elevated, with an especial evidence of positive thought—had given the most concrete manifestation of philosophic thought and the most inclined to reality and the system of things. Thus Spaventa became a follower of Hegel, and remained such to the last moments of his life.

Although wholly devoted to Hegel, he did not neglect the study of Italian philosophers, those in the time of the restoration as well as his contemporaries, Galuppi, Rosmini, and Gioberti, and he expended a great part of his activity in demonstrating that the Italian philosophy of the Restoration, which was believed to be extinguished on the funeral pyres of our inquirers, changed place and was continued under a freer heaven in the history of German philosophy, and that Giordano Bruno, Giulio Vanini, Tommaso Campanella, Giambattista Vico were the precursors of Spinoza, Kant, Fichte, Schelling, and Hegel. This was the scope of his studies of Italian philosophy in the sixteenth century, his essays upon Bruno and Campanella, his preludes made in Bologna and Naples, the introduction to the lessons of philosophy, his studies on Kant and the philosophy of Hegel, on the philosophy of Mamiani, and many other essays published from the years 1850 to 1860 in different reviews in Turin. Thus, by expounding the doctrines of our greatest men and comparing them with the German doctrines, he recovered the thread of our philosophic tradition in the sixteenth century, and, rather than outwardly accept the importation of German philosophy, he proposed to recover the tradition lost for a while with us, keeping informed of philosophic progress in other countries. Continuing his studies upon Vico, Galuppi, Rosmini, and Gioberti, he saw in the first the precursor of transcendent psychology, and therefore the founder of the philosophy of history and criticism, or transcendent anthropology; he saw in Galuppi the duality of the Ego and non-Ego, like an immediate perception, a unity distinct in itself which is knowledge, and from it, from its synthetical unity, originally came the ideas, categories, and synthetical judgments *a priori*. In Rosmini he saw transcendental knowledge as an original synthetical unity, and the indeterminate being as the most abstract thought and

first possibility of all categories. In Gioberti he saw intuition as the infinite power of knowledge, and hence the unity of the spirit.

Spaventa, however, did not wish to maintain that the contemporary Italian philosophical movement was identical with the German, but only showed a few points of resemblance and noted the great difference between them, concluding that the true historical progress was lacking in Italy, its thought leaping forward irregularly rather than gradually and logically; and, while German thought is critical and conscious of self, the Italian is dogmatic. This he maintained in his first volume on the philosophy of Gioberti, published in 1863, and in the other essays on Vico, on Galuppi, and Rosmini.

Besides this, another argument which kept his mind active for many years was the problem of knowledge. *We know* everything, but is that which we know true, or is it merely a suggestive representation, an illusion or hallucination? As will be seen, it is the most formidable and at the same time the most fundamental problem of science; it is even the problem of science itself, and on its solving or non-solving depends whether science shall be or not be. This problem, and the way in which it has been put and solved by all philosophers in all times, and the way in which contemporary psychologists put and solve it, with the criticism which Spaventa made upon it, formed, if we may so express it, his field of battle.

Besides other writings which we have mentioned, and another book entitled "Principles of Philosophy," published in 1867, in which are expounded the theory of knowledge and the first part of logic, the doctrine of being, and other memorials published by the Royal Academy of Naples, Bertrando Spaventa left no other books, but, judging by his always active, stirring mind, we are led to suppose that he was ready to publish other works of great value. We believe that his brother Silvio will publish the manuscripts of the lamented professor, which will contribute toward giving him immortal life in the temple of science.

N. D. ALFONSO.

SANTA SEVERINA DI CALABRIA, *February 25, 1883*

SELECTIONS IN PROSE AND VERSE.

BY WILLIAM ELLERY CHANNING.

[From the Gulshan I Raz, the Mystic Rose-Garden of Sa' d ud'din Mahmud Shabistari, born, in the year 1250, near Tabriz.]

When Absolute Being has to be indicated,
Men use the word "I" to express it.